

Medicina Politica:

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REFLECTIONS

ON THE

ART of PHYSIC,

AS

Inseparably connected with the

PROSPERITY of a STATE.

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M.DCC.LXV.

REFLECTIONS

ON THE

ART OF PHYSIC



PROSPERITY OF A STATE

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BY CHARLES COLLIGNON

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ERRATA.

page 14. line 13. *for infiduous, read infidious.*
p. 15. l. 8. *for probably, read successfully.*

INTRODUCTION.

IN “ a late Enquiry into the structure of the human Body, relative to its supposed influence on the morals of Mankind,” it was attempted to be proved, “ that such a structure did not of necessity impel; and force men to illicit actions.” At the same time it was allow’d, that there were certain general tendencies, however varying in *each*, yet generally found in *all*, which led at certain times towards imprudent, or offensive behaviour; and which, from the intimate connection between our animal, and rational parts, were apt to be influenced by the condition of the body. On this foundation generally have bad actions been excused; but this excuse will be deprived of its palliating power, if any thing can be found capable of removing those indispositions of the Body, which tend to generate the irregular affections of the Mind.

It is supposed that a proper attention to such a degree of health, as might generally be expected, and very often obtained,

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would

would contribute to so desirable an end; for that is properly the structure of man. And whatever deviations we knowingly introduce, or accidentally experience, from the designed standard of our well-being, is contrary to the design of nature: but as arguments that are taken from the happiness of individuals, are seldom found of sufficient force, to keep men under necessary restraints in this matter; it is attempted to work upon them by more enlarged considerations; to warm them with a zeal that seldom fails, the Good, and Prosperity of their Country. By endeavouring to make it appear, that the man who regulates his mind, by a proper treatment of his body, is the Publick's best defender, and his Country's truest friend.

If the singularity of the undertaking shall have sometimes led the Author into speculations of too refin'd a cast, and he should be thought to have thrown in conjectures on some occasions, where he was expected to have produced the weight of proofs, he trusts to the candor of his readers to excuse him, on the strength of his good intentions: which are to point out certain probable

bable means, not only of advancing the prosperity of one, but of many kingdoms: and not simply to be a friend to neighbours, and fellow-citizens, but to human nature, however extensively dispersed.

And indeed he thinks his Observations full as conclusive, as those of the ingenious Author of *L'Esprit des Loix*, who in his Chapter (a) of the Principle of a monarchical government, besides dividing *Virtue*, (somewhat unintelligibly) into a (b) *political, moral, and religious* kind; looks on the love of our country, the sacrificing private affections to public utility; and every disposition, that gives dignity to a character,

(a) Dans les Monarchies, la politique fait faire les grandes choses, avec le moins de *Vertu* qu'elle peut.

L'Etat subsiste independamment de l'Amour pour la Patrie, du desir de la vraie gloire, du renoncement à soi-même, du sacrifice de ses plus chers interets, et de toutes ces vertus heroiques, que nous trouvons dans les Anciens, et dont nous avons seulement entendu parler. Les Loix y tiennent la place de toutes ces vertus dont on n'a aucun besoin.

(b) Je parle ici de la *Vertu politique*, qui est la *Vertu morale* dans le sens qu'elle se dirige au Bien general; fort peu de Vertus morales particulieres; et point du tout de cette vertu qui a du rapport aux Verités révélées. *L'Esprit des Loix*. Tom. 1^{mier} Liv. 3^{eme}. Chap. 5^{eme}.

or merits the reward of public approbation, as not at all necessary, and indeed, rather detrimental, to the particular mode of government he is considering.

Now on the contrary, the Author of the following sheets cannot but be of opinion, that an attention to every private, and public duty, whether of moral or religious obligation, has a tendency to promote the happiness of every form of government: and that therefore he is pointing out a probable source of public good, by shewing how some of the affections may be so happily regulated, as to obviate the diffusive mischiefs of which they are capable, when impetuous, and under no controul.

He thinks the following Reflections too are no improper supplement to the subject of his late *Enquiry*; and some of them would have been inserted there, but for want of room: That the two books together make up one single plan, on which men might safely found their happiness; whether man be consider'd in his private capacity as an *Individual*, or in his public relation, to the *Body Politic*.

Medi-

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ART of PHYSICK, &c.

CHAP. I.

A general View of the Subject.

WE learn from authentic records of early history, that considerable honors, and very exemplary rewards were conferr'd on the Professors of medical science. *Æsculapius, Hippocrates*, and many more might be quoted in support of the truth of this assertion. It would seem that they thought no recompense could be too great for those, who saved a father, a child, a patriot, or a friend. If self-love should be said to have had a principal hand in this grateful profusion of reward, the observation

tion is not without probability. But we likewise learn, and from authority of an equal date, that the Art. itself was held in high estimation ; as being the result of laborious, and painful researches, for the benefit of human Nature.

Through a long succession of Ages, the Profession has undergone a disagreeable variety of changes ; influencing to a greater, or less degree its estimation in the eyes of the public. For as states and empires have their rise and fall, as Rulers change and deviate from the principles of their predecessors ; so at different periods have Physicians arose, who from ignorance, superstition, enthusiasm, or affectation, have brought confusion, and discredit on the art of healing. Not that to bring back medicine to its original principles, (however loud the name of *Hippocrates*, has deservedly sounded) would be to restore it to real purity : for the experience of later ages, has learned to correct many errors, that obscured the ancient theories ; and extensive navigation has introduced much more efficacious, and at the same time less dangerous medicines, into modern practice.

The

The discovery of the circulation, like that of the longitude, teaches us how to avoid the rocks, and quicksands on which the ancients so often split. Too much diffidence on the one hand, and too much temerity on the other, were the two fatal extremes of the ancient phlebotomy. The capital Medicines even of later times, were many of them little less compounded, than the *Mithridate*; of which the very ingenious Author of the *Anti-theriaca* elegantly observes, " that it resembles the numerous, " undisciplin'd forces of a barbarous King; " made up of a dissonant crowd, collected " from different countries, mighty in appearance, but in reality an ineffective " multitude, that only hinder one another." A very striking picture of such farraginous Compositions, and applicable to many, still retain'd *abroad*.

Under these regulations, the Science in question is allowed to be necessary, and usually beneficial to mankind. But this general commendation of it, does not seem calculated, sufficiently to defend it from the malevolent attacks of unreasonable men. And indeed there has never been (as far as

I know,) a sufficient enquiry made, how far the advantages of Medicine can reach ; or (which is the same thing) what are all the possible blessings we derive from Health. Every one will be ready here immediately to exclaim, That the value of health is perfectly understood ; that the most ignorant, have at some time or other experienced the loss of it ; that without it, life is scarce a blessing ; and the good things of life without it, become insipid. In this light it is acknowledged that Health is understood by all ; and this as far as it goes, is a fair representation. But it is proposed in the following Sheets to examine, whether we may not extend the influence of this salutary blessing, considerably farther ; so as to make the well-being, prosperity, and stability of *Empires*, greatly dependent on the health of *Individuals* : and if this can be made out, then that Study must be deemed of the utmost importance, which thus influences (as it were) the Actions of a *Universe*. And its importance thus once establish'd, the subject will naturally lead us on to examine, what flaws are to be found in the conduct, and what methods are likely to extend, the benefit of *Physic*.

Now

Now the witty, and severe sarcasms that have been so frequently employ'd against the practice of Physic, cannot be brought to discountenance the present Enquiry. Were there indeed existing such men, or nations, as never knew the feelings of pain, or disease; the introducing of medicines into such constitutions, would undoubtedly introduce a series of both; and the remedy be more properly the distemper. But in what happy land such Beings exist, as are ever exempt from the baleful vicissitudes of Heat and Cold, Moisture and Drought; from internal Passions and external Violence; from Errors of Judgement, and Excess of Indulgence, is incumbent on such Scoffers to shew. These Observations are calculated for the World *as it is*; not for a primæval *Paradise*, or a fictitious *Utopia*.

It will readily be granted me, and therefore need but cursorily be hinted, that health, and strength, are as necessary to execute, as sound reason, and sober judgement to plan schemes for the benefit of the community. That the Spirit and Robustness of individuals, are literally the Strength, as numbers are the Riches of a State. And

that a mind pining under real, or but imaginary misfortunes, will scarce look abroad in domestic troubles, or lend a hand to save the national ship. And should there be truth in observations like these, then every thing that promotes, or preserves health ; that procures strength and robustness of Body ; greatness and fortitude of Soul ; that regulates the affections, and subdues the corruptions of our nature, must necessarily be the Object of national concern, and the Study that promotes it, a benefit to the *Public*.

There are such various ways by which the manners, and conduct of Individuals, may be warped from their original rectitude, so as to introduce confusion into a state, that to pursue them all through their utmost extent, would be almost an endless undertaking ; but we have this consolation on our side, that such a task is unnecessary. If Evils can be traced from principles into action ; a variety of combination of them, may easily be foreseen, to give variety and vigour to their effects. The persons on whom, the place where, and the time when, it acts, will usually account for every kind

of appearance it puts on. And in some such comprehensive form as this, it is imagined the proposed Enquiry may be made.

But there is one general Observation necessary to be premised, as it affects every part of the Argument; namely, that it is inconsistent with the nature of Man, to be totally uninterested in what passes in the world around him. A single link discontinued at both ends, was never known in the *chain* of *nature*. Nor is the reason at all difficult to be assigned. Man is not *God*, a self-existent, independent being, without parts, or passions: Man therefore must be connected with his own rank of Beings; and they of consequence with him; and then how can it be asserted with any degree of reason, that it is of no importance to others, how, and in what manner a Man behaves by himself, since others must be liable to the consequence of his actions, though they are not perhaps witnesses of the actions themselves? And in this sense an idle Man may be said to do mischief; and a recluse, prove the efficient cause of a popular tumult.

But negative Virtues if not productive of Evil, are as little calculated to be produc-

tive of good. It is not sufficient to discharge my duty to my neighbour, that I did not actually *direct* the Knife, which it was once in my power to have *wrested* from the *Murderer's* hand. The retirement of *Achilles* from the Army of the *Greeks* when wanted on the scene of Action, though it might soothe his own resentful disposition, was prejudicial to the public cause. It is not therefore, nor ever can be absolutely insignificant to the welfare of society, what part an Individual is pleased to act.

The experience of all history may be brought to support a similar method of reasoning. Thus we find the founders of Empires, and the most celebrated among the Lawgivers, laying down rules, and often very strict ones, for the bodily, and mental advantages of those, who were one day to be called to the management of the State; and providing the same precautionary regulations to secure the due obedience of the *Subject*; insomuch as not to trust the partial fondness of a parent, with the power of misconducting the education of his Child.

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It is admitted then (to bring our reasoning nearer to the point in hand) that the health, and hardiness of Individuals is one desirable circumstance in a State. It is not necessary to enquire minutely into the efficient causes of *Courage*. We know it may be a transient quality, vanishing with the precarious circumstance that gave it birth. It is easy to account for the change of that fellow's conduct, who fairly confess'd it by saying,

Ibit eo quo vis qui Zonam perdidit —.

And we read of a singular, and perhaps single instance, where bodily Sufferings were the parent of artificial fortitude, by inciting to despair; and where Cowardice ever after was the consequence of a cure. But the assertion remains unshaken by such instances, while there are so many painful labours both in the Cabinet, and Field; and while it requires as well fortitude of Constitution, as vivacity of Thought, to plan judiciously, and execute successfully the various schemes that are necessary in a State.

CHAP. II.

Of Sobriety and Temperance.

PERHAPS *Sobriety* and *Temperance* may be deemed the Guardian Angels, that watch over the welfare of a State. But it may be thought as impossible to secure these Blessings, as for Men to be transformed into Angels on earth. And it may appear very absurd to suppose, that *Medicine* is capable of contributing any thing more towards it, than by obviating the ill effects of an opposite practice. But Constitutions may be partially changed, or harden'd against the insidious attack. The properties of destructive liquors, may be greatly changed, and sometimes even improved into salutary ones. What is said of the fiercest of the brute creation, by some of the writers on natural history, is indisputably true of Medicines taken from the mineral kingdoms; namely that the most virulent compositions among them, may be corrected into use, and even reduced to a state of absolute insipidity. But there is a celebrated vegetable, an Indian Root, which when first extracted
from

from the earth is full of deadly poison ; of which however properly managed the Inhabitants afterwards make all their bread. And the symptoms that usually follow on the eating of certain noxious plants, are so exactly similar to those of intoxication, as to make it not improbable, that the same remedies might probably be employ'd for both. Medical cautions, and precepts have been advanced, in order to obviate the mischiefs of too plentiful Ingurgitation ; but I think when they affect only the offending party, he ought to suffer them in all their painful consequences. However I will give an Instance or two, relative to useful cautions on this head, as a pledge for the possibility of more ; and it shall be referr'd to private experience, whether they are destitute of foundation ; namely, that Liquor acts in general, with a quicker inebriating force on blood when heated ; whether that heat arises from the temperature of the air, the force of exercise, or the lively sallies of noisy mirth. And that the free use of such liquors, have a contrary effect to what was design'd, by disordering, instead of raising the spirits depress'd by *Grief*. An observation

tion which is very much to be attended to on this occasion: as many unfortunate persons have both ruined their reputation, and health, and even sometimes broke in on the happiness of the public, by this inadequate method of seeking *ease*.

CHAP.

CHAP. III.

Of Pity and Compassion.

PITY and *Compassion* will surely be allowed me, to be useful passions in the human breast. They throw a light of comfort on obscure distress, and gild over the gloomy mansions of Sorrow. But how shall we obtain such desirable dispositions ; how plant them in the human heart ? Not surely by Medicine it will be said, but by the authoritative voice of Religion ; by the animating example of the Benevolent, by the experience of those, who have tasted what it is, to be a father to the fatherless ; a friend to the widow ; a patron of the afflicted, in their most aggravated sufferings ; and it may be thought that from powers so great as these, every desirable degree of success must follow. It must, it would follow ; was Man but left to his natural bias. For I assert, because I firmly believe, that the seeds of Pity and Compassion, have been designedly scatter'd thicker, than perhaps those of any other pleasing propensity of the human heart. When Poets or Historians are representing some unnatural behaviour,

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which

which contradicts the establish'd maxims by which human nature should in those circumstances have acted ; how plainly do they insinuate the truth in question, by having recourse to such extraordinary expediciencies to bring their Heroes off. Then it is we hear of *Marpefian Rocks*, *Hyrcean Tygers*, and the bloody nipple of a *Nero's nurse*. One of them has expressly own'd, and elegantly described, what uncorrupted nature should be,

*Mollissima corda
Humano generi dare se Natura fatetur
Quæ lacrymas dedit. Hæc nostri pars optima
sensus.*

The assistance then that *Medicine* must give on this occasion, is to destroy the acquired propensities, that inflame to an opposite behaviour : a behaviour founded in pride or passion, arising it may be from reiterated fullness, provoking to peevishness, and not allowing a proper attention to human sufferings. Whether those sufferings arise from the calls of importunate hunger, or from the complicated miseries that may overtake even the industrious poor. Those useful members of every state, to whose labours

bours

bours we owe not only our houses and cloathing, but in some degree also, our *daily bread*. What medical treatment might here be necessary is apparent from the very nature of the Argument, and might be enforced by a higher authority, and from very awful considerations: but that to those who reflect at all, it can never be necessary; and especially in an age, when *Charity*, in its utmost extent, is the characteristic ornament of the *British Nation*.

CHAP. IV.

Of Ambition, Pride, Cruelty, &c.

INNOCENCE, *Content* and *Health*, are allowed to be the principal supports of human happiness; as the contrary conditions are of human misery. But they are not such only in a single, and abstracted, but in an extensive, and universal manner. For that the *Individual* should feel comfort, from whatever can administer to its own private satisfaction, and convenience, is agreeable to the strictest laws of nature. But Man may be consider'd in a higher light, may be placed in a fairer and more amiable view; as having in him something so very active, something of so generous, and communicative a disposition, that he seems to think it an absolute debt he owes to others, to let them into a participation of *his* happiness; and on the contrary that he has a claim, if occasion be, to call on others to partake of *his* sorrows. And hence it is, that the satisfied, and contented mind, overflows and refreshes all around it. The Neighbourhood partakes of the pleasing sensation, readily catching, and eagerly com-

communicating the benevolent disposition. While *Torture*, and *Anxiety* breed private *repinings*; and dissatisfied *Murmurers*, public *discontent*.

Some irregular motions, some infernal distemperature, working through the mass of humours, and spreading itself on the Countenance of those about him, gave birth to the jealousy, and force to the suspicions, of (in general) a too confident *Cæsar*. For he exclaims —

*Let me have Men about me that are fat,
Sleek-headed Men, and such as sleep o' nights.
Yon CASSIUS hath a lean and hungry look,
He thinks too much — such Men are dangerous.*

And in another place,
Such men as he be never at heart's ease.

Let a man brood *in private* over his fancied distresses, and weigh them in the partial ballance of pride, and self-sufficiency, and there will be little more left, (after what he keeps to torment *himself* with) but a few remains of peevish passion, for his more immediate dependents. But let him tell, as he will be inclin'd, and spread abroad as he
I will

will be apt enough to do, the private History of his wrongs, and sufferings; and he will by degrees obtain a degree of credit, beyond his warmest hopes; and kindle a flame perhaps too fierce at last, for his sincerest endeavours to extinguish. And if this be (as sure it is) no exaggerated picture of human infirmities, then may it be of more importance, than perhaps at first sight was suspected, to watch over whatever mismanagement of ourselves, or others, can invite or entertain the *malignant passions*.

But what force will these reflections not derive, from applying them to the *illustrously* (I had almost said) the *reputably wicked*? for it is suspected, that some of the most famous scourges of Mankind, whether a *Xerxes*, an *Alexander*, or any other *Hero* of a similar stamp, might have occasionally been called off from their destructive Amusements, by some judicious kind of medical treatment. If *Anger* is allow'd to be a short degree of madness, why should it not be treated in a similar manner? And what is *Ambition*, but a more protracted paroxysm, of an extensively mischievous *Insanity*? And perhaps to cure *Ambition*,
would

would be as public a benefit, as to find remedies for the greatest tortures that afflict the Body : for if it is not allowed to be a *disease* itself ; it becomes the cause of very great ones to the subjects of its power.

But it is not meant, by quoting a *Xerxes* or an *Alexander*, to limit ambition to gilded domes, or stately palaces. It were happy for the public, could the infection be so confin'd. But it is apt to attack people of every rank, and by breaking in upon a regular, and necessary subordination, to be the parent of confusion in *Societies*. It imposes on itself, and others, under deceitful appearances and by improper, and false appellations ; for founess and ill-nature are but disappointed ambition, at least in the greater part of Mankind. Too good an opinion of ourselves, and too indifferent a one of others, are the fruitful parents of this troublesome affection : and could we restrain the restless blood, and calm the irregular sallies of the Spirits, we might hope to expel ill-nature, peevishness, and discontent, from their residence in the human breast.

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Some farther light may be thrown on the subject before us, by observations derived from the source of impartial History; which warrants us to assert, that *bodily pains* have begun, and often fatally encreased, some natural tendencies of a degenerate mind, to deeds of horror and publick confusion. But take those degenerate minds in their infant tendencies, and spare them, if it may be, this acquired malignity, and what benefits shall we say this attention has conferr'd on *them*; or what blessings shall we not say, it has, or may perhaps have derived on *Millions*? Examples I am afraid might be drawn from *English*, as well as *Roman* History, in support of such melancholy truths. And from all which I am authorized to conclude, that a proper, and occasional treatment, though but of one Individual, may from the nature of circumstances, prove the means of preventing such unexpected and dreadful consequences, as would seem improbable to any other experience, but that of a world like ours, loaded with the weight of exorbitant offences, and fill'd with so many instances of unnatural *Cruelty*.

CHAP. V.

Of Suicide.

A Nation suffers by the success of even its own victorious forces — for the sword must *slay* : by the peaceable death of Subjects in their beds at home — for diseases must *kill* : by the execution of the laws on malefactors — for crimes must be *punished*. But there are a set of self-deluded, unhappy mortals, who have found out a way, without any such apparent necessity, to rob the State of a Subject; their dependants of a Patron; Religion of its honour; and their Creator of his undoubted right; to dispose of the workmanship of his own hands.

There is something so complicated in the crime of the self-murderer, that it would furnish matter for a treatise by itself; or to speak more properly, it has furnish'd matter for the tongues, and pens, of some of the ablest, and best of Men: yet I fear without so good, and desirable an effect as must sincerely be wish'd for by all, but the unhappy designers of so black a crime.

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We read of a Nation, who were unprovided with laws, for the punishment of those who should destroy a parent; and who alledged in excuse when it was objected to them as a neglect, that they looked upon such a crime, as *impossible*. With much greater reason might we, at this time of day, in a kingdom bless'd with plenty, under a Religion void of superstition, and a Government which makes the happiness of each Individual its constant care, think that *self-murder* could never take place. And the rather, because in countries, where so many blessings do not center, the crime is so very rarely committed. And indeed we ourselves prove, how amazing a fact we think it, by having almost laid it down as a general rule, to refer such a behaviour to the influence of *Lunacy*. Which whether we do properly or not, I will not stay to enquire; but avail myself of it, to the present purpose, by considering it as implying, that proper care might have been taken, and probably would have prevented things coming to such a desperate issue. For men are generally led by previous, and gentle steps, to crimes of an enormous dye. And if we chuse to consider

der the fact, as the consequence of *Insanity*, we should do well in time to remove, whatever tends to bring on such a melancholy disposition. And in fact, whether it be from Pride, Disappointment, or Despair, if no rational methods are used, to curb such dangerous passions, the Blood and Spirits must sink under the unremitting oppression, and desert the post, they might have maintain'd, for the security of the Man.

If there are situations, and circumstances, where the precept of the *Philosopher* can do more than the prescription of the *Physician*, by all means apply what help you may ; but at all events the Body must be brought into better order, before the Mind is at liberty to pursue its natural biases ; a bias ever tending to the defence of the Body ; and abhorring a violent separation from it. And this in ordinary circumstances is often brought about, by such a degree of exercise, and such a choice of company, as hastens the circulation into salutary briskness ; by such inward applications, as tend to thin the viscid blood and resolve obstructions, and by every method that tends to make the Body a comfortable companion, and rational auxiliary to the Soul.

And this would in general operate as we could wish, on such critical occasions : or at least would contribute no inconsiderable share toward the calling back a dissatisfied, and desponding mind, from venturing on the verge of that precipice of *horror*, from whence one step farther plunges — into *Eternity's Abyss*.

CHAP.

CHAP. VI.

Of Religion.

IT may possibly seem strange, and at first sight perhaps give offence, to have *Religion* introduced on this occasion; especially with a design of shewing that it may be influenced by, and is in some degree dependant on, the power of *Medicine*. Is it not, may some hasty reader be apt to say, the acknowledged province of Religion, because derived from Divine authority, to regulate by its own power the unruly passions; to subdue innate corruptions, and to bring the Body, and its offences into proper subjection? And if so, is not the order of things here inverted; the cause mistaken for the effect; if not occasion given to draw a dangerous inference; that at this rate *Religion* may come to be proved the same with *Constitution*? To obviate such unwarrantable, and undesigned consequences, and to render the proposition not improbable, let it be remarked in the first place, that by Religion here, is not meant only the assent which the mind gives to divine truths; but the actual complying with whatever is commanded-

manded, and abstaining from whatever is forbidden, especially when it contradicts our warmest inclinations. And in what manner can such a victory be ever obtained, if the Body is not at least as tractable as the mind? But many Arguments may be brought to favour the assertion even in the first instance. Thus no resolutions however strong, or reward, however considerable, could make that Man alert, or even keep himself awake, who had taken down a strong opiate, instead of something to recruit his Spirits; nor any Arguments of Religion make a Man overpowered with drink, or inflam'd with rage, to be in an instant sober, rational and calm; to listen with attention, or to obey with alacrity, whatever was proposed as the exact, and proper rule of his actions. Nothing less than a miraculous influence would here be necessary, which is entirely out of the question. I am only hinting at the ordinary, and established methods, by which truths are offer'd to the understanding; and by which mankind, in their impartial intervals, are readily brought to compliance. I say impartial intervals; inasmuch as too great a portion of our active life, leans to a bias prejudicial to our true interest.

But I am warranted from the highest of all Authorities, no less than that of the sacred Scriptures, to assert the necessity of a proper disposition of the *Man*, to procure a serious belief, and conscientious practice of the extensive duties of the *Christian*. I am aware of a solution of this, from a different power, the power of *Grace* in our Hearts. I suppose the meaning of this expression universally understood ; and I admit the awful truth in its utmost latitude. But this will rather confirm, than any way invalidate my reasoning. For it is apparent, that the precepts “ not to be full of wine wherein is “ excess ;” not to be angry overmuch ;” “ to abstain from fleshly lusts,” &c. can no other ways be understood of such high importance, so fatal to Man’s everlasting welfare, but as they exclude while indulged the possibility of admitting serious, and salutary reflections ; or if it were possible to admit them in such moments of dissipation, of improving them to the important purposes for which they were graciously designed. And in either case, as far as the present reasoning goes, Religion feels itself at a loss, how to proceed for the safety of the Man.

But

But unfortunately it is not necessary to take up the subject in its most aggravated state. For let Man be view'd in a much cooler, and more familiar path of life; and still we shall have too much reason to suspect, that his deviations from rectitude of sentiment, and conduct, are no other ways the effect of want of Religion, than as he chuses to keep himself in such a constant dissipation of pleasure, such a distraction of business, or such a fullness of self-interest, as utterly unqualifies him from listening to those suggestions, which are ever at hand to direct him to his truest good. But principally disqualified even in these instances, from a preter-natural, and noxious change introduced into the animal Oeconomy: inasmuch as abstinence from unlawful indulgences; a withdrawing from the fatigue, and hurry of servile business; a bidding adieu to the sordid slavery of an unbounded love of riches, sets him at liberty to experience the exalted truths, and to share the rapturous pleasures of Virtue. And then suppose the Man once more to immerse his powers in hurry and fatigue, and to give his Body to the excesses already mentioned; and he will experience the same
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ignorance of intellectual truths, and find the same inaptitude to pursue his real advantage.

The hardening of the *Heart* of *Pharaoh*; the making the *Heart* the seat of good and evil affections; the breaking of the *Heart* with sorrow, and the like, however they may partly have a metaphorical meaning, will also admit of one, favourable to our present purpose. For Man is a free agent, because there is a capability in him of attending to the voice of truth, and of walking in the path of duty, and yet it is in his power, so to mismanage himself, as to be incapable of doing either the one, or the other. The operations of the mind cannot be duly exerted, but in a proper constitution of bodily organs. In death, *not at all*; in some diseases *imperfectly*; in the tumult of vicious affections, *improperly*. The chief and most important seat then of corporeal influence, exerting itself against the benevolent intentions of the Soul, must be the *Blood* with its fountain the *Heart*; and therefore it is not without reason made the source, or efficient cause, of the many mischiefs the *Body* brings on the *mind*.

A Man may firmly believe all the truths of the Gospel, acknowledge the propriety, as well as the obligation he is under, to bear with insults, to forgive injuries, to abstain at all events from embruing his hands in blood; and yet let this Man be but raised to a proper degree of passion, and he will dare not only to curse his *enemy*, but to stab his *friend*: and then in the interval of a very few minutes he shall see, acknowledge, and lament his *crime*; that is, when (as we properly express it) the *heat* of his *passion* is over, and the *Man* (that is, his *blood*) is once more cool. Hence in proportion to the readiness with which some constitutions are inclin'd to sudden commotions of the blood beyond others, arises the propensity to more frequent offences; against decency and duty. And therefore I hope it is by this time made sufficiently apparent that the keeping in due temper the fluids, and solids of the Body, whether by a prudent attention to the nature, and quantity of our nourishment; the times and degrees of our exercise; the constant, and suitable employment of the active powers of the mind; that this I say has a natural aptitude to lay us open to the conviction of religious truths,

and to make us pliant to be directed in our behaviour, by its laws. And then (to borrow the words of an admired Author) “ to
 “ what a blessed harmony would it tune the
 “ world ! what order and peace would it
 “ introduce ! there would then be no op-
 “ pressive Governors, or mutinous Subjects:
 “ no unnatural Parents, or contumacious
 “ Children ; no idle Shepherds, or straying
 “ Flocks : none of those domestic jars
 “ which often disquiet and sometimes sub-
 “ vert families. — All would be calm and
 “ serene, and give us in reality that *golden*
 “ *age*, of which the Poets did but *dream*.”

This may perhaps be thought too great a blessing, to spring from so inconsiderable a source, as the feeding on Acorns ; slaking the thirst at a crystal spring ; or any other instance of *primæval* abstinence and *rustic* simplicity. Yet if Poets sometimes feign, misrepresent, or lavishly adorn their Subject, (and who doubts but that they often do all this) yet whence shall we derive the received notion, of a more untainted age of manners ; how account for the concurring allusions of so many reputable writers, but from their drawing their most interesting

scenes from Nature herself, and handing down to us, what they had received from their Predecessors, as the representation of the earlier purity of manners?

But if we cannot so readily give our assent to such propositions, because depending on uncertain testimony; we may trust (I presume) to the sacred Records; where there are sufficient tokens of plainness of diet, simplicity of ornament, and unaffectedness of conduct, beyond almost conception, or comparison. And from the same Records we learn (when other customs prevailed) that suitable consequences were as invariably seen to arise, Rebellion, and every offensive species of foul ingratitude, being the returns made to the kindness of an indulgent Providence; and fullness ever proving the parent of *discontent* and *Sin*.

Would it have been thus, if such causes did not naturally tend to produce such proportional effects? Would not one miracle more, have been superadded to the repeated, and amazing number, which the favour'd Nation experienced, to have kept it from such gross offence? But perhaps
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Providence saw fit to leave Man to the necessary consequences of actions, the tendencies of which he was endued with sense enough to discover, and which he knew it was in his own power to bring on, or avoid.

But the very ceremonies, and rites of *Religion* itself, seem in some countries to have been entirely modell'd, by the propensities, and dispositions of the Inhabitants. The *Lupanaria* were certainly never instituted in honour of *Continence*; nor the combat of *Gladiators* to promote *Pity*. A large and fruitful crop of detestable vices would unavoidably arise from seeds, that were so diffusively scatter'd, as were those of unbounded *sensuality*, and brutal *ferocity*, in the capital of the *Roman Empire*. So that vicious propensities, and wicked habits, may not only counteract the benign influence of *Religion*, but even sometimes give it a total overthrow; and then transfer its name, and give the sanction of its authority, to the most impure and detestable *Crimes*.

CON-

CONCLUSION.

BUT I hasten in the last place to a melancholy consideration with respect to the subject of *Health*: which is, that how great soever are its blessings to the *Individual*, or the *Public*, it stands exposed not only to dangers which cannot be foreseen; or foreseen, could not be prevented: but to some that are foreseen, felt, not prevented, but (what is more extraordinary) encouraged. The wisdom and piety of the Legislature recommends the extirpation of *Immorality* as the best means to secure public, as well as private happiness; this is the language of the Press, the Pulpit, and the Throne. If *Health* then may be deem'd a blessing of so diffusive a nature as to affect the *manners*, as well as the *prosperity* of a people, can we help lamenting that *injurious books*, *mistaken zeal*, and *pernicious patents* should join their formidable forces to destroy so great a Good?

Ignorance, or *Knavery*, in this arduous profession, is the *Herod* that murders such troops of *Innocents* from two years old, and under, who might reasonably have been presumed (at least a considerable part of them)

them) to have been formed capable of reaching the proper period, when they might have been an ornament, or defence to their Country. But not only the promising blossoms, but the ripening fruit of merit, is doom'd to fall by the same pestilential blast. So that when the sword of foreign discord is sheathed by *Peace* abroad; the lives of *Englishmen*, are still liable to be destroyed by *Poison*, at home.

With respect to *Books* — can it be supposed, that three or four prescriptions, of different, and even opposite tendencies, and directed for the same disease, can have any better chance of being applied successfully to the restoration of Health, than the *Atoms* of *Epicurus* to the construction of a *World*?

But mischief may be done, where the intent was good. I am afraid this is the case with some reverend and zealous opposers of a custom which has all the arguments in favour of its perfect establishment, that a rational theory, and a successful practice can supply. And in a disease so generally fatal before this invention, as deservedly to rank it among the severest scourges of Providence.

I know it is pleaded in defence of *patent Medicines*, that they were originally the prescriptions of eminent practitioners in Physic. This perhaps may in part be true. But what will this avail in their defence? No prudent Physician prescribes the same remedy to the same patient, even in the same disease, if circumstances materially vary. And change of weather, constitution, and the very age of Man, are *constantly* introducing some *material* changes.

A designation of diseases by *general appellations*, is another source of fatal errors. Of how extensive a signification is the word *Fever*? From what different causes may it arise; with what various and even discording symptoms is it sometimes attended; and yet how *compendiously* is it offer'd to be cured! A Cholic is another of those undistinguishing names that must ever impose on the *unwary*; and accordingly, we generally see it, among the lower class of Mankind particularly, nursed with every thing *comfortable* and *cordial*; till by adding sufficient fuel to the internal flame, the Disease, and the Patient are *consumed* together. In short, what can be expected, but horrid devastation of
Lives,

Lives, where one remedy is constantly, and confidently applied for disorders, differing in every circumstance, but a *misapplied* resemblance of *Names*.

There is indeed a set of worthy, and ingenious members of the *Faculty*, who do every thing in their power to stand in the breach, and to defend the lives of their Countrymen from such dangerous attacks: who employ the Authority with which they are invested as a *College*, in vindicating the genuine honour of *Physic*, and preventing the practice of it from being entrusted in desperate, or designing hands. But the evils here complain'd of, are perhaps of too complicated a nature for their power alone to prevent. And indeed should the Public at any time be less careful of Life, and Health, than of such imaginary advantages, as without Health, it would be incapable of tasting, there would be no room to hope for a proper reformation, till it arose from such a sense of necessity, such a painful experience, as it is earnestly wished such hints as these may in some measure prevent.

Without entering into a thorough examination of what might probably encrease the

powers and extend the utility of the art of healing, I shall finish what I have farther to say on this head, at present, with a single, but an important Observation.

I take it for an indisputable fact, that without a knowledge of the structure of the Body, every attempt to keep it in Health, to repair its decays, or restore it to its pristine vigour, must prove unsuccessful. And *Medicine*, in such circumstances, would fall into as great disgrace as even a *Moliere*, or a *Montaigne* could wish. Unsupported by facts, and unenlightened by experience, what could it forbid, foretel, or promise on rational, or satisfactory grounds? It would then be indeed as conjectural and delusive, as its warmest opposers have asserted. But if opportunities are not given under the sanction of Law, for a sufficient number of Subjects to be dissected by the numerous Students of Physic in this Kingdom, they must be obtained at all events. And (if methods have ever been used) that offend the decorum due to the dead, or the dignity of the laws of the land, it must have arisen from such causes as might well deserve the serious attention of the Legislature.

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Whether the Bodies of all Malefactors *indiscriminately*, might not after execution be consigned to such uses, as well as the Bodies of Murderers, must be left to higher powers to determine. Those of the last sort being generally confined to the respective neighbourhood in which they suffer, makes them not extensively useful, besides that it is to be hoped that the number of such wretches, will always be comparatively small. Add to this, that the *natural* appearance and disposition of parts, is as necessary to be known, as the changes of them introduced by *Disease*; and if this can be learnt from such as die in *Hospitals*; the former will be plainer in those who suffer at the *Tree*.

Upon the whole — Whoever would be happy himself, or contribute to happiness in others, must guard against such attacks upon, and innovations of, his *constitution*, as tend to introduce disquieting and irregular appetites in himself, and to extend them (by a kind of unavoidable communication,) to the disturbance of his *Country*, his *Neighbour*, or his *Friend*.

F I N I S.

Lately published by the same AUTHOR,

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